1960

THE A.M.E. ZION QUARTERLY REVIEW

The New Metropolitan A. M. E. Zion Church, Birmingham, Ala.
The Rev. G. W. McMurray, Minister.

The A. M. E. Zion Quarterly Review

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A. M. E. Zion Quarterly Review

ANOTHER CHURCH DEDICATED TO THE GLORY OF GOD

by Mrs. Mona W. Powell

It seems that every city has its "Latin Quarter"; its "Harlem"; its "Ghetto"; or its "Chinatown"; and narrowing it down to streets, most cities have their equivalent of "Beale Street" or "Basin Street". Birmingham, Alabama is no exception. She has her "Fourth Avenue".

But a block from the vice and wickedness, a new church has been dedicated to the glory of God.

All of Birmingham pays tribute to Dr. G. W. McMurray, Pastor of Metropolitan A. M. E. Zion Church. Under his untiring and dedicated leadership, during the ten years he has been in Birmingham, the officers and membership have been inspired to do what would have seemed impossible to those with less faith.

And so there stands the beautiful new $300,000.00 church; its spires pointing heavenward; the tones of its $5,500.00 pipe organ (with chimes) pouring out onto the street where only secular music was once heard.

But although Rev. McMurray is a man of vision, foresight, indomitable will, undaunted purpose, and unconquerable industry, he was fortunate in having officers and members of the Building Fund Committee who were men who unrelentlessly follow a goal, never once accepting any likelihood of failure. To name a few:

(1) Attorney Oscar W. Adams, son of an illustrious father, the late Oscar W. Adams, Sr. (one of Zion's outstanding pioneer laymen). Attorney Adams, who is a delegate to the General Conference in May, served as Chairman of the Building Fund Committee.

(2) Prof. B. M. Montgomery, principal of one of the local high schools, also a delegate to the General Conference, served as Chairman of the Trustee Board as well as the treasurer of the Building Fund.

(3) Mr. Edward Brunt, functioned as the unusually efficient secretary.

Standing hard beside the pastor working and encouraging, was

his good wife working effectively and efficiently with the women of the church. But that was to be expected since Mrs. Jerusha McMurray is the daughter of Rev. H. D. Tillman, Metropolitan's former beloved pastor. She is well accustomed to the duties, obligations and responsibilities of a pastor's wife and she fills the role well.

Zion may well be proud of Metropolitan for every one from Bishop William A. Stewart to the smallest child of the church worked hard in the program, lending financial aid as well as moral support.

Presiding Elder M. C. Williams, the "big brother" of the district, besides being liberal in personal contributions was always beside the pastor lending moral support, confidence, and stimulation.

And so, to quote Dr. B. C. Robeson, Pastor of Mother Zion, "Here stands a modern miracle". Through divine guidance, sacrifice and prayer, the building stands as a magnificent tribute to leadership and cooperation—not only of the pastor and membership and the connection but of the city at large.

For instance, through Pastor McMurray's friendship with Dr. A. G. Gaston, and the pastor's membership on the Advisory Board of Citizen's Federal Loan Association the church was able to obtain a $60,000 loan for completion of the building and Attorney Adams was always present with advice and help in legal matters.

Yes, Zion is proud and grateful that God has used us as His instruments in raising and dedicating this temple to His honor and glory. We are humble too for we know that without Him it could not have been done.

And so as we enter and behold the breath-taking grandeur of the interior, we breathe a prayer of thanks to the God who has brought the race from the "bush arbors" to such a citadel and we say "What hath God wrought?" May we ever be worthy.

A TRIBUTE TO THE BUILDER, DR. G. W. McMURRAY

by B. M. Montgomery

Chairman Trustee Board, Metropolitan A. M. E. Zion Church
Director, Laymen's Council North Alabama Conference of A. M. E. Zion Church
Vice President, Citizens Federal Savings and Loan Association of Birmingham

A profile of Dr. G. W. McMurray, a Man of the future in Zion Methodism

"An institution is but the lengthened shadow of a man," said Emerson. This truth has been clearly demonstrated in the life and work of the man whose greatest achievement has been the planning, construction and completion of the new $300,000.00 Metropolitan A. M. E. Zion Church of Birmingham. Long is the list of illustrious sons of Zion who through the years, sought to establish here a stronghold for God and Zion, without realizing their fondest dreams.

In January, 1950 the man and the hour met. They met under circumstances which certainly would have overcome any minister of lesser courage and strength. He proved himself to be a man of great faith and refused to be defeated by these difficulties.

Courageously, fearlessly and intelligently, he went about the task of first, salvaging what remained of this historic Church and faithful membership. Confidence was soon restored, and the spiritual life of the Church was revived.

As a preacher of the gospel, he ranks among the great preachers of the connection. As a planner and builder, he has few equals.

The construction of the edifice shown here was methodically planned in three stages. With the loyalty and devotion of the membership, the encouragement of the local Conferences and general connection, each step moved forward until its overall completion in October of 1959.

Back of this and other major projects in Alabama, one can clearly see the experienced and guiding hand of Bishop W. A. Stewart, who is a native Alabamian, himself a great builder and one who came direct from the pastorate to the episcopacy in 1952.

DESCRIPTION OF THE METROPOLITAN A. M. E. ZION CHURCH, BIRMINGHAM, ALABAMA

The Metropolitan A. M. E. Zion Church has a seating capacity of more than 1,000. It has a balcony which seats around 300. It is completely fireproofed, with 5 exits to the street level. The floor is covered with asphalt tile and green nylon carpeting, and a suspended acoustic tile ceiling. The wood paneling is finished in oak and grained to match the Gothic pews and pulpit furniture. The pulpit is Gothic with an open altar. There are two rows of pews, 22 feet long, with one large center aisle and one aisle on each side of the sanctuary. The chandeliers are Gothic, swinging from the suspended ceiling. The choir is elevated and will seat 44 persons. We have the new church piano and the Concert Hammond Electronic organ. Under the church choir is the Pastor and church offices. The edifice is centrally heated, with the latest P. A. System which is built into the wood paneling. There are two rest rooms on the main floor for men and women with other rest room fixtures in the basement. The church has a complete kitchen, conference room and ladies' lounge in the basement, where we are at present having Sunday School and other social activities. We are working to air-condition the sanctuary in the near future, and the total cost of the church is $350,000.00, with more than $25,000.00 worth of furniture, equipment, and other accessories on the main floor. The building as you see, is Gothic.

The A. M. E. Zion Quarterly Review extends congratulations to pastor L. R. Bennett and people of First A. M. E. Zion Church, San Francisco, California as they enter and dedicate their new church building at Golden Gate and Masonic. Thus is climaxed the first major step in Zion's achievement of 100 years on the Coast. San Francisco, as most of us may know is our oldest church in California. The church just vacated was built by the then Dr. W. W. Matthews, as stated in the announcements which have gone out to the denomination.

SAINT LUKE

Original: Metropolitan Museum, N. Y. C.

by Florence Turverey Reeves

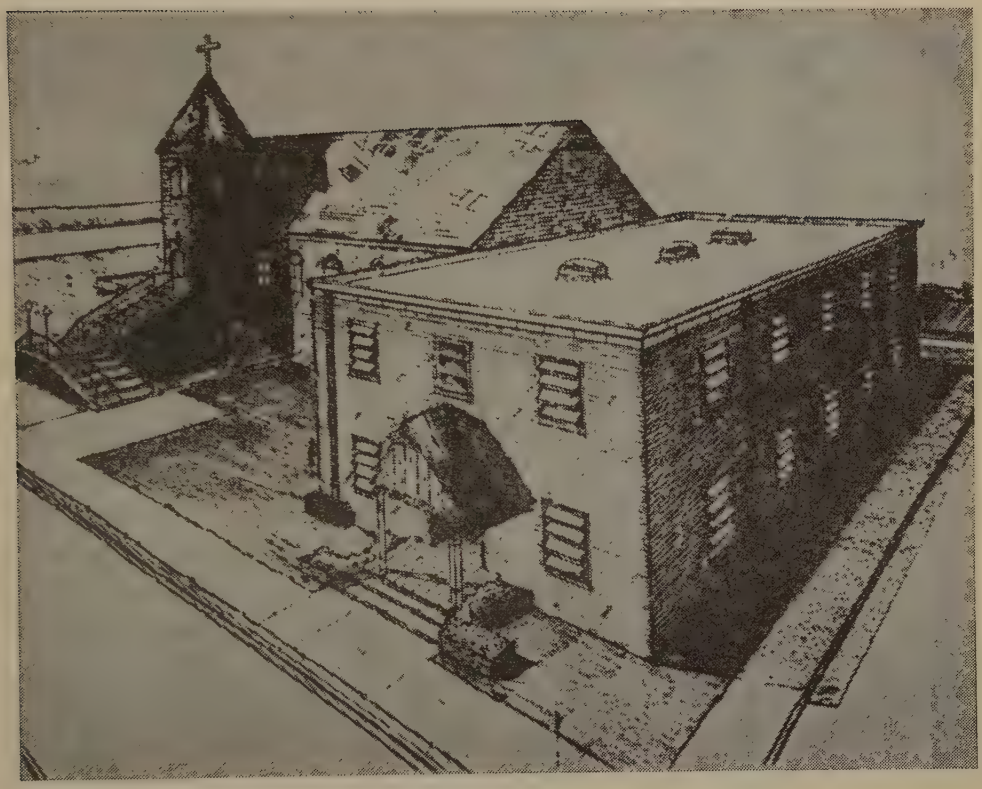
Painting, fresco, carvings, and statues have all been used in the Christian Church to illustrate the teachings of the Bible. Such presentations were especially useful for those who could not read for through the eye the mind could be taught and the heart moved.

This statue of Saint Luke is of the German Swabian School of the XV century and is another good example of how statues were painted and gilded. While the polychrome has chipped off in many places, it is in fair preservation so that we get an impression of the painted whole. Underneath the paint the statue is made of pine wood.

The sculptor presents Luke as a handsome youth dressed in a long gown and covered with a mantle which seems to have been loosely fitted. Perhaps his ample barret is the kind worn by men in the XV century. Luke stands holding a book in his left hand which represents his Gospel. It is open and he seems to be in the attitude of teaching or preaching, resembling a Church School teacher of today who reads from the Bible and then interprets what he has read.

Below, on the ground, at the feet of Saint Luke is the ox. He has lost one ear and his wings also, if he ever had any. Because Saint Luke's Gospel is full of the sacrifice, priesthood and atonement of Jesus Christ, the ox, as the animal of sacrifice, is a fitting symbol. Neither Saint Luke nor the ox have the nimbus which reveals this as a later work as the early artists usually gave one or both the nimbus.

This is the time for your planning for next Summer's Ministers' Institutes and Leadership Education Schools. Write P. O. Box 146, Bedford, Pa., for any information you may require. Already two new schools are projected for this coming year, Allegheny (Western Pennsylvania) and Palmetto (South Carolina). Remember that it costs as much to hold a small school as a large one so make BIG PLANS as far as attendance is concerned. Your Christian Education Department stands ready to aid you in every way possible.



Christian Education Building, Butler Chapel Church, Tuskegee, Ala.
Rev. K. L. Buford, Pastor.

THE NEW ANNEX OF THE BUTLER CHAPEL A. M. E. ZION CHURCH, TUSKEGEE, ALABAMA

In this issue we are carrying a photo of the new annex of the Butler Chapel A. M. E. Zion Church, Tuskegee, Alabama, the Reverend K. L. Buford, minister. It was in this church that the famed Tuskegee Institute was organized. A description of the new building follows:

On the ground floor is an auditorium with a seating capacity of approximately 150 persons. Another room with approximate seating capacity of 40 is used as an adult class room, small committee meetings, prayer services, etc. Located also on this floor is a Library Room, Men's and Women's Rest Rooms. The auditorium mentioned above can also be used as space for overflow crowds, the services being piped to the individuals seated here via amplifying system.

On the second floor is located nine rooms, four of them being used as class rooms; the others for choir, Stewardess Board, Pastor's Study, Nursery and Church Office. Located in the hallway is a large cloak room.

The building is attached to the original church, giving access to both sanctuary and basement. These facilities give the church a total of nine class rooms.

According to the Charlotte Post (N. C.) the Senior Bishop, W. J. Walls, sustained a fall in the Pennsylvania Station, New York on his way from Buffalo, New York, fracturing his leg. We know that the entire denomination joins the Review in wishing for him a speedy recovery.

THE LAYMAN AS A COUNSELEE

by The Reverend Daniel D. Walker
First Methodist Church, Oakland, Calif.

Last Friday's paper carried an interesting item from Rome about the Vatican's "Encyclopedia of Sin." This 1,000 page volume, being published this month, calls war a "sin" and condemns the dropping of the atomic bomb on Hiroshima as morally wrong. According to the newspaper account the Encyclopedia "says even though the bomb was aimed at hastening the end of the World War II . . . . it was a sin to drop it, to order it to be dropped and to manufacture it, knowing it was going to be dropped."

That may sound like a theological academic question to some, but for Claude Eatherly, it is very personal. He is the man who dropped the bomb on Hiroshima. A young Army Air Force major at the time, he had only recently left the carefree campus life of North Texas State College. A good soldier, he probably did not give much thought to the effect the dropping of the bomb would have on him or on the people below him. It was not until afterwards that he became acutely conscious of the fact that he dropped the bomb that killed over 100,000 people, and defaced what it did not kill.

Doctors and friends and Air Force people have tried to tell him that he wasn't to blame, that he was simply obeying orders. But he has never been able to shake the conviction that he was personally responsible. This thing has haunted him, filling him with fear and remorse until his mind and emotions have gone out of control. Fancying that the Japanese are "after him" for revenge, he has twice entered the psychiatric division of a Veterans Hospital in Texas.

This deep sense of guilt and fear did not strike at once. After the war he assisted in the atomic tests in the Pacific. But in 1947 he resigned his commission and went home. He was happy for a while. The joys of a new job and home with his wife and son kept his guilt in the background. But with newspapers, magazines and newsreels telling and retelling the story of Hiroshima and Nagasaki, his remorse became acute, and he began to drink to get away from himself. As Curtiss Moody and Alfred Hassler tell the story, "Gradually he became increasingly irritable and withdrawn; his family seemed less important as the cloud of guilt shadowed his every moment. Every

sunset was a reminder of the fiery clouds of The Day; every night was a sleepless torment."

Certain personal tragedies aggravated the situation. Twice his wife had miscarriages of malformed fetuses, and medical examination disclosed that the malformation originated with the father. Once he tried to commit suicide, but his wife found him unconscious on the floor, blood dripping from slashed wrists, in time to get help and revive him. Later two daughters were born to the Eatherlys, but both of them had a mysterious blood disease similar to pernicious anemia. Examination of their father disclosed that although he had previously been a perfect physical specimen, he had the blood disease too. He began to wonder if all this was God's punishment for his sin.

Things grew worse. He was in and out of the hospital. Once in a desperate moment he got involved with some other men in a scheme for robbery and forgery, but he was caught. Later he was again involved in criminal activities, and he was referred once more to the Veteran's Hospital.

But this time his doctors and friends had some unexpected help in assisting him to surmount his guilt. A group of Christians in Japan heard of his plight and wrote him a letter. Sending their "warm and unaffected sympathy," they told of reading in the Japanese Newspapers about his becoming mentally ill following the bombing of Hiroshima. They expressed their earnest prayer that he recover speedily and give his life to the work of establishing a peaceful world. It was reported that the Hiroshima Maidens, scarred by the bomb that Claude Eatherly dropped were also writing him a letter of forgiveness and goodwill.

Claude Eatherly faces a unique problem for which he needs the best counsel that psychology and religion can offer. But all of us face unique problems, and all of us need counsel. The question is where are we going to get it?

Today, I want to suggest that the church is a kind of counseling center, and, properly functioning, should contribute mightily to the mental, emotional and spiritual health of the layman.

I

Let's begin by saying that the layman is a counselee. Whether he looks at it just that way or not, he is a person seeking help in this frustrating business of living, and that's what a counselee is. Whatever else may be said about a congregation, it must be admitted that it is a group of people with problems. Their problems differ widely,

both in their nature and their intensity, and the individuals who make up the congregation vary in their ability to find constructive solutions. But problems they all have.

Seward Hiltner begins his book on Pastoral Counseling by saying that "in one congregation of little less than one hundred people there was a boy on parole from the State Penitentiary who was trying to 'go straight', another on probation by the local police, a third who was known to be flirting with a type of life that was bound to bring unhappiness and ruin, a young woman confused with intelectual doubts, a girl despondent over a broken love affair, a young couple who had just buried a child, a family where the mother had just died, a woman struggling with a morbid fear, a man who was desperately trying to overcome drink, a middle-aged couple whose home was going on the rocks, another couple who were worried over the conduct of their child, a young man who faced a serious operation within a month. If the minister had known his people better he would have undoubtedly been aware of other problems — these had all consulted him."

Every congregation is full of people with problems but too many of them never look beyond themselves for the answers. One day a police officer saw a man sitting on a park bench, talking to himself, and periodically breaking into hearty laughter. But sometimes he would make a grimace, and pass his hand over his face in a gesture of rejection. Finally the officer approached him and asked him what he was doing. "I am telling myself jokes," he explained. "But", asked the officer, "Why do you pass your hand over your face in that manner?" "Oh," said the man, "That's when I tell one I have heard before."

Too many people try to handle their personal problems by talking to themselves. But they get nowhere. They just go in circles, repeating things they have heard before.

They need to talk with someone else. But to whom shall they go? The minister is the logical person. And there are many people in most congregations who think they would like to talk with their minister. They have found his sermons helpful, and judge from what they can observe on Sunday morning that he would be understanding, would respect confidences, and wouldn't be judgmental. They suspect that as a representative of a Christian gospel, he would be able to open doors of insight they haven't been able to open for themselves, and lead them to more abundant living. But they know he is

busy, and they don't think he has time to bother with them.

Now let me confide something to you. There is an ambarrassing element of truth in this feeling of laymen. Most ministers don't have enough time to talk with them, in spite of their bold announcements that they are available for pastoral counseling any time of the day or night. The truth is that they are so crowded with busy-work that they can't talk with a person for 30 minutes without getting nervous about their next deadline. And even if they talk with him, they have little to offer, since, with almost no time for prayer and study, their own little spring is perilously close to running dry.

The central job of a minister is to be a counselor, that is, to help people find the answers to life's perplexities. He does this through personal interviews, and through preaching, which is counseling on a large scale. But the pity is that most preachers have little time for their central job. In our generation the ministry has all but lost its distinctive character because churches have become busy, diversified institutions, complicated in their organization, and extensive in their activities. The minister stands at the hub of all this as the central figure around which the organization whirls. He is expected to put in an appearance at as many social functions as possible, know what is going on in every department of the church's activity, and give personal direction to budgets, schedules, room assignments, agenda, job analysis, public relations, finance campaigns, membership drives, building upkeep and personnel, to list only a few of the responsibilities on his mind.

So the laymen conclude, quite rightly, that their minister is too busy to see them about personal problems. But never forget, the layman remains a counselee at heart, hoping some day to sit down and have a good spiritual talk with his pastor. And he should be able to do it without feeling uneasy about taking too much of a busy man's time.

Yesterday I received a letter from a young woman who was asking some of the deepest questions humans can ask. It was not altogether unlike other letters that come to the desk of every minister or other questions that are asked by people who come in for a personal interview. I'll not read the entire letter to you, but here are some of the questions she asked:

"I know you believe in God, and I suppose I must say that I believe in God, too. God must be the ultimate reality, whatever that is. . . . Would you attribute to this God personal characteristics, such

as intelligence, concern for the individual, love? If you would do this, do you feel that there is the possibility of communication between Him (or It) and people? If so, what is the nature of this communication? Does prayer have any other function than meditative reorganization of our own thinking which we could do as well in another form? Or does it serve as a way of satisfying our desire for security, reassurance, and personal importance? Is there an ultimate reality other than what we concoct in our minds to satisfy our needs and desires and to fill in the holes of our knowledge and understanding that cannot be filled by other means at our disposal?"

She continues:

"Now it seems possible to me that one could go on living quite a while without answers to these questions. However, it would be very difficult to live in any reasonable fashion without some kind of ethical or moral idea after which to pattern one's behavior."

Expressing doubt as to what the basis of one's behavior should be, she says, "I am not willing to accept the dictates of society merely because they are dictated by society, nor the morality of Christianity merely because it is propounded in the Bible, nor the ideas of my parents because they have been taught me since before I can remember." And she asks, "What criteria are safe and valid?"

More of her questions:

"Do you think the world, or the universe, or ultimate reality is good or bad or neutral?" "Do you think people are supposed to be happy, or does real living come only through suffering?" "Do you think there is survival of human personality after death other than through our influence on other people?"

"Do you think it is possible to be unselfish, really?"

"What is spiritual love?"

"What is emotional maturity, and how can it be achieved?"

"Now let me ask a few questions: How much effort should a minister put into answering a letter like this. Is it enough to crowd it into his busy schedule with a: "Thank you for your letter. I am glad to know you are asking these important questions. Pray about it and I am sure you'll find the answers."?

Or, what if the minister spends so much time answering the letter he fails to get the agenda for the Official Board or doesn't make it to the Finance Commission meeting?

Perhaps the time has come when the laymen and ministers should

work together to re-emphasize the minister's role as a counselor, dealing with human problems.

II

Now the next thing I want to say is that the layman is not only a counselee. He is also a counselor.

I asked a friend of mine to comment on her ideas of the church layman as a counselor. With considerable insight, she pointed out that whether or not it's a good idea for laymen to give counsel to one another, "the lay counselor *exists* in most churches—untrained, unequipped, and unasked." She went on to say that "most every concerned person bumbles into practicing some amateur psychology at one time or another." And speaking of her own lay experience in this regard, she said, "By an obviously close association with the church we become, to some people, a sort of substitute minister." She notes that many people need someone they can tell their troubles to, and the layman can play an important role as an interested listener, but adds, "The art is in knowing our limitations. If there seems to be some real problem, why not try to direct the troubled person to the minister."

This is what I consider to be a very healthy lay attitude. The layman is a counselor, because the layman is a Christian. Much of counseling is loving listening, and any sincere layman can offer this grace to his troubled brethren.

A recent article in the newspaper tells of a woman, Peggy Scott, in Indio, who had made a profession out of letting people tell her their troubles. She doesn't try to practice psychology or psychiatry, but when she runs into a badly disturbed person she encourages him to see a professional in this field. As for the rest, she just listens. "You need to talk it out. I'll listen," she says, and notes, "If you're like a lot of people you have problems you can't discuss with your friends and you feel the need of someone who is interested, but not personally interested." She is careful not to give advice. "People don't want it," she says. "They want to be able to think it through for themselves. You've got to do that.

"By talking out your problems the answers just seem to come to us and sometimes we find we know the answer almost before our problem is off our lips."

Well, this is a good description of the counseling role of the layman. We should all know how to listen to other people's troubles without yielding either to the temptation to judge them or to give

advice. It is even feasible that we might set up as a regular service of the church a plan for lay counselors to listen to people who need nothing more than a sympathetic ear.

Recently the Reader's Digest carried a book condensation describing the work of Richard K. Young, a minister who had done a particularly creative piece of work in the field of counseling. Very early in his career, when he was doing some work at Elgin State Hospital, at Elgin, Illinois, he learned the importance of listening, and *not* talking. He undertook to work with a patient who, while he would respond to direct questions, would never speak unless spoken to. He was a mathematical genius, but terribly withdrawn. Young went to his room and greeted him. When he sat down to "listen". Of course the patient said nothing. But for 45 minutes the young minister sat pleasantly in his company, and at the end of that period left, saying cheerfully, "I'll see you, Pete."

The next day when the patient saw his mother who came regularly to visit him, he said enthusiastically, "You know, mother, they've got a new chaplain at the hospital who just comes in and stays by you. You don't have to talk with him if you don't want to." His parents were astonished, for, as the account says, "these were the first words their son had spoken voluntarily in two years."

Progress was made in the recovery of a sick personality because someone came to sit with him, expecting nothing in return, but offering himself as a friend. There are many persons in our churches who, while not mentally ill, need this kind of personal attention, and laymen can give it.

III

We have pointed out that the layman is a counselee and a counselor. I want to say now that the church is a counseling fellowship. One of the more recent developments in professional counseling techniques is what is known as group therapy. It has been discovered that considerable progress can be made in the development of healthy personality when persons with problems are brought together in a small group with a leader. The atmosphere of the group is one of permissiveness. A person may say anything that he likes and still be a perfectly acceptable member of the group. Thus all members of the group learn to accept different people just as they are and in the process, learn to accept themselves.

Now the church, ideally, has always been that kind of a group, a redemptive fellowship that accepts people as they are, and makes

them into something finer. The spirit of it is caught in a gospel hymn we used to sing. Listen to these words and observe how modern is their psychology:

Just as I am without one plea,

. . . . . .

Just as I am, and waiting not
To rid my soul of one dark blot.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,

. . . . . .

Because the church, ideally, accepts people as they are, it is in a position to help them. It points out that Christ also accepts them as they are, and his love redeems them. That's what the song is about:

Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;

. . . . . .

Just as I am! Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come!

That's what happens in God's counseling fellowship that is the church. People are accepted as they are. Every barrier is broken down, and life is renewed.

In a mission letter that he sent from India last summer, Kaz Kawata told of a tragedy that struck their mission station. Their school's labor foreman whom they had known ever since they had been in India died of tetanus. This is the way it happened. He had been troubled with sciatica and shopped around among the medical practitioners for a quick, inexpensive cure. Failing in this, he went to a distant village where a native "Wise-man", claiming to have a cure for such difficulties, pierced his ear—not just the lobe, but the ear itself—and tied a string through it. This was supposed to take away the pain in his leg. All it did was to allow tetanus to enter his system,

and in a few days he had lockjaw. The family were advised to take him to the hospital at once, but they thought of the hospital as only a place to die, and postponed this until the last minute when it was too late.

And Kaz asks, "Where had he failed? Hariya had been associated with our school for years even prior to our assignment there. He knew our dispensary, our health work, the first aid given by our nurse. He knew that we were closely associated with the Christian Medical College staffed by eminent doctors. In spite of it all and in spite of all the advice given by his Indian co-workers, aside from others of us, why did he resort to 'indigenous medicine?' These and many more questions we have been asking ourselves over and over again, for his passing was so needless and so senseless."

Now, in much that same way, there are many laymen who need the counseling they can receive from their minister, their fellow laymen, and the counseling fellowship that is the church. But they reject these, and try all the cures in the open market. Before it is too late, can they be led to say,

O Lamb of God, I come, I come.

The Editor deeply regrets that incidentally the sermon appearing in Vol. LXIX, No. 4 (Fall, 1959) and credited to the Reverend J. Dallas Jenkins of Columbus, Ohio was actually written and delivered by the Reverend I. B. Pierce, Presiding Elder of the combined Columbus and Cleveland Districts of the Ohio Conference. Our sincere apologies to Dr. Pierce in this matter, and thanks to the Reverend J. Dallas Jenkins for calling it to our attention. We were unable to make the correction in the Winter number since it was already off the press.

PROPOSED LEGISLATION TO BE PRESENTED TO THE FORTHCOMING GENERAL CONFERENCE

From the Presiding Elders' Council:

Because "every Annual Conference shall adopt the Presiding Elder System, and it shall be divided into suitable number of districts for that purpose", and because of the importance of the office of the Presiding Elder in Zion Methodism, And because of the present uncertainty of the office as is (which brings a hardship upon the Reverend Fathers when they make this appointment in the different conferences, because so many of the strong prepared men refuse to serve in this office), and because as Section V, paragraphs 367 and 371 leave much that is needed to be spelled out more clearly - - - - - Be it resolved that the following revision be made at this 1960 Session of the General Conference, meeting in Buffalo, New York:

1. That the support of the Presiding Elder shall be estimated by the full amount necessary to furnish a sufficient and equitable support, which shall include salary and suitable provision for dwelling, travel and office expense.

2. That a Commission of not more than three nor more than five be elected, with at least one layman and one laywoman, elected on same, which shall recommend to the Annual Conference for its action and determination, while in session, the amount estimated including salary and other allowances specified above for each of the Presiding Elders.

3. That the Commission shall recommend to the Annual Conference while in session the method by which the total amount estimated shall be apportioned to the District and Charge, in harmony with the salary of the pastors of the District of that Annual Conference.

4. And be it further resolved: that there be appointed or elected a Board of Stewards in each District, whose duty it shall be to estimate the salary and expense of the Presiding Elder and apportion same among the several appointments of the District by the plan or method adopted

by the District Stewards. The Stewards shall elect a Treasurer to whom the person or persons responsible for the collection or raising of the Presiding Elder's salary shall make regular and stated remittances. The Stewards shall, in turn, make regular and systematic payment to the Presiding Elder.

5. Be it further resolved: That the reference to the One Day Special District Conference in the Book of Discipline be deleted if the above is ratified.

The great celebration of our sister A. M. E. Church in which the 200th Anniversary of the birth of Richard Allen was noted was a distinct success from every report. We understand that the services in Old St. George's Church and the visit and address of the World Methodist President were distinct highlights of the occasion. Marring the return trip of many Westerners using the Pennsylvania Turnpike was the closing of that artery by a severe snowstorm. At the same time Routes 30 and 22 were also closed forcing scores to spend the night in our little Village of Bedford. For almost 48 hours we had a firm taste of what being in a disaster area might be under more exacting terms. More than 1,000 individuals found lodging in two of our Village churches while other thousands were housed in the hotels and motels of the area with the overflow finding beds in many, many homes. The magnitude of this emergency can be realized when one understands that our little community advertises for rent more than 2,000 rooms and these were all taken. The Editor and his wife found lodging for nine in our home.

The heartbreaking thing is that no one knows the number of hardship cases — those in which children and parents spent the nights along the highway with the kindly State patrolmen going by at intervals flashing their lights into each vehicle to see that all was well.

Others without beds, but more fortunate than the car occupants, spent hours in Howard Johnson restaurants where food and warmth at least were to be had.

The Christian spirit of our community was demonstrated time and again by the renting of rooms without regard to race as it should be, and, more than this, the opening of homes on an equal basis.

THE TASK OF THE PRESIDING ELDER

What Presiding Elders should do to make themselves and their work more effective on the District. An address delivered at the Presiding Elders' Council, Washington, D. C. January 14, 1960

by The Reverend M. C. Williams

To be a Presiding Elder, and preside over a district, should mean far more than just making quarterly visits, presiding over business sessions of the Quarterly Conference, going back on Sunday morning, with the big aim of out-preaching the pastor to the delight of his friends and those who may not be in harmony with the minister. In truth there should be flowing from the Presiding Elder a dynamic, energetic, inspiring, helpful and informing leadership that touches the total program of the Church, community and its people.

However, we should know that the above is impossible unless the Presiding Elder is possessed with that which we choose to call "Quality Leadership." In these types of meetings and even on other occasions we should test our potential leadership ability to discover what qualities we do possess, seeking to improve them while at the same time developing new and more effective potentials.

The Presiding Elder should try by every means at his command to develop leadership of the highest calibre, and once attaining such he must have the courage and tact to exercise that leadership in such a way that it becomes meaningful and helpful to the total program of the church and humanity in general. Leadership, plans, vision, all become meaningless when one does not possess the courage to place them into practice.

1. What are the Qualities that Make a Leader?

New answers to this very important question are being found by psychologist Dr. Marvin Schiller of the Chicago consulting firm of A. T. Kearney and Company. He has developed a test designed to select those who possess what psychologists call "Ego-strength" which Dr. Schiller feels is a necessary quality for leadership. I quote, "Having 'ego-strength', however, does not assure that you will be a

leader; without it, chances are you will not." "Ego-strength" is the ability to choose realistically a course of action and behave in a manner that will bring the productive and maximum results.' Therefore, we, as Presiding Elders, must have the ability or the "KNOW HOW" to get things done in their highest and best form. We must be able to get along with the people with whom we must work, realizing that many of them are our superiors in brain power or intellectual training, and I can think of nothing needed more in doing this than "SELF ASSURANCE and SELF ABASEMENT", which is nothing less than "ego-strength", at its best.

2. *Presiding Elders Must Have Push*

The past few generations have seen more advancements in every walk of life one can name than was previously made in a hundred years, whether we think of medicine, living conditions, transportation, land, sea or air, or even our own personal appearances; all have greatly improved. Since this is so in so many diversified fields one naturally looks for like improvements in other areas of life, such as the type and calibre of leadership. Of course, in this field the Presiding Elder must be considered. There are no good reasons why this officer of the church should not try to keep pace and improve upon programs of the district over which he serves. It is a fact accepted almost everywhere and never denied that no growth leads to a slow but sure death, whether it be in humans, business social affairs, spiritual living or in the work of the church. Therefore, if we wish a part in that growth we must have push.

3. *Presiding Elders Must Become Pioneers*

We have, with great feeling, noted how pioneers in any field have caused or cause progress, happiness and the betterment of mankind throughout the civilized world. In science, business, art, in fact, in every activity we can name including religious freedom, there is a firm demand for individuals who leave beaten paths and search for new avenues of attainment. We have learned by abiding experience

that often it takes great courage to be a pioneer. We have learned by abiding experience that often it takes great courage to be a pioneer. We cannot forget those who at first faced opposition, but went on to achieve their dreams until they became accepted principles of our existence. They left the crowd, and with them traveled new ideas, new highways, new cities, new streets, new avenues — all a radical way of living. Pioneering is a precarious existence; progress entails a risk. Making flying trips across the Atlantic Ocean in Lindburgh's first effort was a far greater risk than boarding a jet liner in our day, but Lindburgh had to first prove that it could be done. There are still far horizons awaiting the conquering spirit all about us, perhaps more unknown areas than ever before. In such a world the Presiding Elder cannot hold to the same time-worn methods when all about him revolutions have been taking place and are going on. The questions, "Number of members in your Class, Number of Probationers, Average Attendance, Amount collected for Presiding Elder, Amount Leader has paid Pastor, and other questions of similar nature, are all good questions to be asked, but, if all of them or a part of them are answered negatively by the Quality of Leadership, we are prone to failure as servants of the Church.

4. We Must Risk Mistakes

All who have embarked in some form of endeavor to make the world better, no matter what the field, have made their normal share of mistakes. But after profiting from these errors they have moved forward, undaunted, advancing new ideas and new plans, reaching for higher goals. The same must be true with us as Presiding Elders. We must not be afraid of mistakes and failures. We must not be cowed by slow progress or the unwilling acceptance of new thinking. We must have faith in ourselves, in the task that is ours to do, believing that we will ultimately achieve those things which are pleasing to God, our Heavenly Father, those things which are for the betterment of mankind and this world. Let us be as E. H. Harriman, the great railroad-builder, who took so many risks before his engineers

finally succeeded in building a bridge across the Great Salt Lake. Many times they hesitated and said it could not be done, but Mr. Harriman said, "Do it," and it *was* done. E. H. Harriman took the risk and so must we. In our planning, in our efforts, in our work, if we expect to obtain maximum results from our labors, we must gaze wide-eyed at danger.

5. *Finally, We Must Love Our Work*

Loving one's work can be applied to any vocation. The man who digs ditches, chops cotton, raises corn, or plows cane furrows in the bottom land of Louisiana, or even picks peanuts on the red hills of Georgia can love his work. It may be cutting timber in the East, factory work in the North, farming in the South, or building airplanes in the West; it may be a merchant and his merchandise, a carpenter and his workmanship, but everyone can find a sense of satisfaction in his achievement, placing his best in his task and loving that task as he works. Only a great love for a thing can and will enable one to do his best. Only a great love for a thing can enable a man to give all for the end-product. If we, as Presiding Elders, in this our great Church are determined to do our best, to accomplish the worth-while things, we too, must love Christ, His Church. We must love His great Cause, love the ordinary, small accomplishments assigned to our hands, and above all, love with His love, those who labor with us, perfection along with imperfection. If we can bring ourselves to this common thinking I have the faith, I am doubly sure, that the results will not only be pleasing to us, but the accomplishments of our office will receive the approval of our Heavenly Father and the blessing of His Son Jesus Christ.

SERMONIC LITERATURE

TO HAVE AND HAVE NOT

by Reverend James McCutcheon
Ho-Ho-Kus, N. J.

And he said to them, "Take heed and beware of all covetousness: for a man's life does not consist in the abundance of his possessions." Luke 12:15

Goodspeed translates this verse: "Beware of covetousness, because a man's life *does not belong to him,* no matter how rich he is." I'm not sure that this is any closer to the truth but it does seem to set off Jesus' main point in a more understandable manner. Dr. Goodspeed — no doubt by intent — has gone to considerable length to insure against any misunderstanding of the central theme — and it is well that he has — for in this text and in the teaching as a whole there are several levels of meaning.

Jesus' primary objective was to set before his followers the dangers of covetousness. Now this is no easy task, for covetousness — as our Lord understood it — covers a variety of evils. Superficially, covetousness describes all the ways in which man succumbs to common selfishness and greed. But on its deepest level, covetousness is a religious problem. Covetousness is to be understood as a sin against God. On this level, it describes man's eternal perversity in attempting to fight free of God; in attempting to become his own master.

Both of these meanings are caught up in what I want to say this morning for just as they are inextricably joined in the words of our Lord, so also they are inseparably united in the common affairs of everyday life. Yet in particular, I want to focus upon the deeper meaning, the sin against God, for in this sense — in a profoundly tragic way — what the Bible understands as covetousness has become the curse of our century.

I

There is in the first place, a *religious crisis,* at the root of all covetousness: a religious crisis which is grounded in man's perpetual quest for independence from God. Traditionally western civilization has understood this religious crisis in terms of two great legends. The Greeks, on the one hand, gave us the legend of Prometheus; the wonderful description of man's eternal striving to steal the fire of knowl-

edge from the gods, that he might be like them and so become his own master. The Hebrews, on the other, gave us the legend of Adam and Eve; the description of man's ageless quest undertaken for exactly the same reason, to steal from God, the forbidden fruit of the knowledge of good and evil.

Now in terms of the religious crisis lying at the root of covetousness, both these legends offer the same perspective. Both picture man as a rebellious creature who forever is trying to break out of his rightful estate by stealing something which belongs only to God.

You can write the history of the human race in terms of this theme — how nations and cultures have triumphed or have been destroyed, according to their ability to deal with the temptation to be covetous with the things of God.

The New England colonies were established by people who, to an amazing extent, were free of this type of covetousness; free of this perverse desire to be their own masters. Like Abraham, they had gone out not knowing where they went, to find a land where God and no other would rule their lives. This spirit was still strong in our people and in our nations when our national Constitution was written, but in the century opened upon a strange new attitude which was radically different from anything which had gone before. Within the first two decades of the new century, the doctrine of the separation of Church and state had severed this nation's ties with the faith of its founders, so a new faith — a national faith called "manifest destiny" had all but blotted out the Pilgrim's dream of a nation under God; and it was no coincidence. We can look back now and understand more clearly what these things meant. What we had, was the beginning of an era in which the dreams of our nation and the faith upon which it had been founded, were beginning to draw further and further apart.

But then in this 20th century, with and after the second world war, another change set in. The pendulum stopped, and then began to swing back. In the ruins of Coventry and Hiroshima, we began to understand, once again, what it means to be free of God and since then, many of us have begun to wonder, if this new found independence which our covetousness created, will not in the long run prove to be our undoing.

We may soon find out, and that to our sorrow. Good Christian folk in the western world have long been clucking piously over "godless communism". We have drawn comfort from the ancient biblical

axiom that "no godless nation can stand". But the question which among thinking Americans is being raised today, is whether the United States, any longer can consider herself to be a God-fearing nation? Have we not also fallen into the snare of godlessness?

For our century Karl Marx stands as the great alternative. He once wrote "Man can be free only if he owes his life to himself". Today this alternative is convulsing nations on both sides of the iron curtain, the East as well as the West, the United States as well as Russia. Today Paul Scherer writes — "The greatest question of our time is not communism vs. individualism, not Europe vs. America, not even the East vs. the West; *it is whether man can bear to live without God;* and this is the religious crisis — this is the question which our covetousness has created.

II

Now in the second place, *tragedy* always underlies covetousness. Both the Prometheus legend and the legend of Adam and Eve also prove this. Prometheus, so the legend goes, for stealing the fire of knowledge from the gods, for his covetousness was chained to a rock through eternity, the winged "hound of Zeus" tears at his living flesh. In the legend of Adam and Eve, the price which was paid for having stolen the fruit from the tree of knowledge of good and evil, again the price of covetousness was eternal banishment from paradise, into an outer world of toil and suffering.

Now here also, we have a theme, in terms of which most of history can be arrayed. Every advance in knowledge, every secret torn from the hands of God, has opened new possibilities, either for good or for evil. And sooner or later, almost every forward step in human history — through man's covetousness — has made its contribution to human tragedy.

I'm sure the Wright brothers weren't planning the London blitz or the bombing of Berlin as they tinkered in their bicycle shop. Or again, though it seems preposterous today, the man who invented dynamite was searching for nothing more lethal than a stable explosive, which would reduce the incidence of industrial accidents. Yet in each of these great blessings, man's covetousness soon discovered a new opportunity for power and independence. So the Wright brothers' dream of human flight became a tactical bomber, and, within twenty-five years of its discovery, dynamite — the great hope of the empire builders, had twice laid western Europe in ruins.

Some years ago, Dr. Charles Clayton Morrison, attended a re-

ception for his good friend Norris S T.ibbets. As he was entering the stately Hyde Park Baptist Church, his eye happened to fall upon the church bulletin board. Immediately his curiosity was aroused, for Tibbets, that morning, had preached on the subject: "Which Way Is Progress?" As soon as he found a free moment, Dr. Morrison drew aside one of his friends who held membership in the Hyde Park Church, and he put to him the question: "Tell me, which way is progress?" The man hesitated just a moment and then he answered, "Sometimes it's backward". "When is progress backward?" Dr. Morrison pressed. "It is backward", said his friend, "when you have wandered from home."

Today, we the world over, are beginning to know what it means to have wandered away from home. The twentieth century, though it is only half over, has already shredded almost all of the gaudy promises of the nineteenth, and today, through the ruin, we are staring into the dark abyss which lies beyond. So after all — and men are beginning to whisper — it is as Jesus said — He was right. We are really not so much threatened by the treasures which we have laid up for ourselves on earth, as we are threatened, because the world has grown so poor toward God; and this is the tragedy which man's pious covetousness has created.

III

In the third place there is, for the Christian, a terrible folly involved in covetousness. But we stop here a moment, for we have come upon one of the great cross-roads in the philosophy underlying western civilization. You see, here the legend of Prometheus and the legend of Adam and Eve go their separate ways. The Greeks acknowledged the religious crisis involved in covetousness and they also acknowledged the tragedy, but they never would have consented to labelling the Prometheus endeavor as folly. The grandeur of man, the Greeks maintained, lies in his courageous will to steal knowledge from the gods, without regard to the suffering entailed. Man's destiny — his meaning — they said lies in struggling after this power which, despite the cost, when he has claimed it, will make man his own master.

But to the Hebrews — and I might add the Christians — Adam and Eve's perversity in stealing what belongs rightfully to God, is none of these things. Rather it is *folly* and beyond folly it is sin. Man — so they said — has no business trying to become his own master, because man is only really man when he belongs to God.

When he through covetousness attempts to free himself from God the Hebrews said what in his folly, man is really doing, is destroying himself.

So on a day long ago, a man asked Jesus to make him his own master by forcing his brother to give up a part of his inheritance. Jesus answered by telling a parable.

A certain rich farmer – he said – had a very good year with his crops. The harvest, in fact was so plentiful that he had no place to store it. So he debated with himself, what he should do. Then because he wanted to be his own master – because he wanted to owe his life only to himself, he decided he would build bigger barns. He would store all his riches, so that never again would he be a slave of anything. But the same day, Jesus tells us, God came to that man, and said, "Fool, this night your life is required of you."

I'm wondering, this morning, if in these words the Lord is not also trying to speak to us. For the last hundred years our country has been building bigger barns; and today we are checking on our wealth, while the rest of the world starves. There probably isn't another nation in the world which doesn't regard us as covetous, and though they use the word in its simplest form – in terms of common selfishness, I wonder if also there is not a deeper sense in which we have been covetous with the things of God?

It's been fourteen years since our security evaporated; fourteen short years since a thousand miles of ocean, in terms of national defense, became as obsolete as the Maginot line. Today, not only the rest of the world but we ourselves have rediscovered the folly of Prometheus. No longer is it possible, even for us, to enjoy the riches which God has given us without due regard for the One from whom they came. So today in the United States, we are turning back to the wisdom of Adam, for deep in our souls, we are beginning to realize what it means to be under judgment for the sin of covetousness. We, like the rich farmer, of whom the Lord spoke, at last have come to understand what it means "To Have" and yet in a profoundly tragic way "To Have Not".

Dr. Gallagher, president of the City College of New York, has put it this way: "We, of the twentieth century, realize today that we live in a world which was built by Prometheus, while Adam slept". This is the *crisis* and the *tragedy* and the *folly* of covetousness, caught up in a single sentence. We can only hope that Adam will wake up again before it is too late. We can only pray that our nation and our

world will realize in time that no individual, no people can ever safely owe its life only to itself, for life is only life so long as it belongs to God.

Prayer –

O Thou who hast set Thy Church in the valleys of our beloved land to be a bulwark and a sanctuary, and upon the hills to be a belfry and declarer of thy truth; make strong her walls, wider her gates, fearless her witness; may her chief effort be to discern thy will and faithfully to proclaim it; through him who came to show forth thy truth and love, and who died for us all, even Jesus Christ our Lord. In the name of the Father and of the Son, and of the Holy Spirit. Amen.

GOOD FRIDAY MEDITATION

by Reverend James McCutcheon
Ho-Ho-Kus, N. J.

Near the cross on which Jesus was crucified stood a group of women. It is interesting to note what the four Evangelists have to say about them. Matthew says they were from Galilee and gives their names – "Mary Magdalene, Mary the mother of Jesus and Joses, and the mother of the sons of Zebedee." Mark gives only the names, but writes, "There followed Him a great multitude of the people and of women who bewailed Him and lamented Him." To the names given by Matthew and Luke, John adds another for he writes, "There were standing by the cross of Jesus, His Mother, and His Mother's sister, Mary the wife of Cleopas, and Mary Magdalene."

Women gave to Jesus a wonderful loyalty. A man denied Him; men hounded Him to death and nailed Him to the Cross. But no woman ever lifted a finger in wronging Him, even in the smallest way. When the mob of men in Jerusalem cried "Crucify Him, Crucify Him", the daughters of Jerusalem beat upon their breasts and shed tears of sorrow.

Not she with traitorous kiss her Savior stung,
Not she denied Him with unholy tongue,
She when Apostles shrank could danger brave
Last at the Cross and earliest at the grave.

In the centre of the group of women and nearest the Cross stood Mary, the Mother of Jesus. Short of worship there can be no honor

too great for Mary. From the fear of Mariolatry, Protestants have said and thought too little about her. We do well to remember the message addressed to her "Hail, thou art highly favored." Never had any mother the privilege of Mary and never has any mother known such pain. Motherhood is the most exacting of all responsibilities, and being the Mother of Jesus was a costly privilege.

When she presented her child in the Temple she was told that a sword would pierce her heart, and she had hardly given birth to Jesus before a sword was seeking her and Him. She had doubtless moments of great happiness. The years in Nazareth were happy years, and they were brought back to her mind for over the cross was written, "Jesus of Nazareth."

But did she ever really understand Him? Even in boyhood was he not a mystery to her, and the mystery deepened as the years passed. In the Temple, "Wist ye not that I must be about My Father's business." At the wedding in Cana when she ventured a suggestion, "Woman, what have I to do with this? Mine hour is not yet come." Once in a crowd somebody said to Him, "Your Mother is looking for you," and He answered "Who is My Mother?" Were these things she could understand?

Nevertheless she had great hope for Him. She had never forgotten the Annunciation, had again and again pondered in her heart the words spoken to her concerning the role and the future of her Son. But now her hopes had crashed. Who can describe the sorrow of Mary's heart as she stood by the Cross? Perhaps only a mother-heart can comprehend the anguish of her spirit. She shared by self-identification the agony of Jesus; she suffered with Him; every slander, insult, blow found lodgment in her heart. Why had she to be there at all? Why had she not died before that Black Friday? Why had it not been ordained as the providence of God that she should be out of Jerusalem at such a time?

She was where she wanted to be, where every mother would wish to be, beside her Son in His last agony. Nothing would have moved Mary from Golgotha. Peter might slink away, but not she. What did she care for the jeering multitudes?

What were the Roman soldiers to her? Even if it had been all a mistake, even if Jesus had not been the Messiah, she would have been there just the same. She was the Mother of Jesus, and it is the way of mothers to stand by their sons through everything.

If I were hanged on the highest hill,

I know whose love would follow me still;
If I were drowned in the deepest sea
I know whose love would come down to me;
If I were damned of body and soul,
I know whose love would make me whole
Mother O'Mine

Alfred Ainger, whose mother died when he was two years old wrote in his diary at the age of 26, "If any excuse will be allowed to a man at the great day of Judgment, will it not be to him who can say, 'Lord, I never knew my Mother'." But Jesus had not been unmindful of Mary. The look of desolation on her face, the despair that had quenched her hope and settled down upon her spirit the terror at the loneliness that was creeping into her life, pierced His heart. In the presence of Mary's suffering Jesus forgot his own. The chief pang of death is often for those who are being left behind. In the very act of redeeming the world Jesus remembered home ties and made provision for His Mother. With her at the foot of the Cross was the Beloved Disciple, John, whose perfect love had cast out all her fear. Jesus turned from His Own anguish to comfort those two loyal souls. It seemed so little He could give them, bereft as He was of all. Yet already He had enriched many – to His disciples He had given peace, to His murderers pardon, to the dying thief the promise of Paradise. And now He bequeathed a Son to Mary and a Mother to John. "When Jesus saw His Mother and the disciple whom He loved standing by, He said to His Mother, "Woman behold thy son. Son, behold thy Mother." The words, it is said represented a Jewish form of betrothal. At any rate that hour John took Mary into his own heart and home. He had received a sacred trust. He was to try to take the place of Jesus in Mary's life. Tradition has it that for twelve years, that is until she died, they lived in Jerusalem under one roof. John refusing to leave Jerusalem even for the purpose of preaching the Gospel as long as Mary was alive.

We think of the Cross in terms of forgiveness and reconciliation and new-found sources of moral power, but the incident we have been pondering is the most striking of all reminders that the best of a noble life is that it does not neglect its nearest and best. If your work for humanity is praised abroad but nothing of it is known behind your door something must be wrong. Nothing should ever make us forget the charms of home. Like charity, religion and the practice of it ought to begin at home.

THE CHURCH

Again the Editor was called upon to serve the Shiloh A. M. E. Zion Church, New York City during the month of January. This time, because of the serious illness of the minister, the Reverend Miles G. Skinner who early in December had suffered a heart attack.

Few engagements of this Editor over the years afford as much personal pleasure as the visit to the Borough of Richmond. The efficiency of the Official Board in the absence of the minister and the cooperation of organist and choir along with the beautiful hospitality of the membership are joys to behold. One never loses entirely any misgiving in moving into a new situation but we can truthfully say that Shiloh Church brings more relaxation than like situations.

This year, with the minister in his bedroom just two doors away seriously ill, it was a further joy to see an organization carrying on with the type of determination which told you the added duty of expectation rested heavily on their shoulders. The attendance was high and the enthusiasm of officers and people was superlative. Bishop H. B. Shaw, on consultation with Reverend Skinner had appointed the Reverend Omega Jones as Assistant. This was a wise move for now the minister could take his time recovering full health which he so much needs. We have faith that this will be accomplished under the careful guidance of his physician and his wife, the capable Mrs. Skinner.

With the minister ill, nevertheless plans for the expansion program of Shiloh Church is going ahead. Bishop Shaw was on hand January 10th both at 11:00 A. M. and 3:00 P. M., the latter hour to break ground for a $65,000 building project. Shiloh, one of the best Churches in the New Jersey Conference, has a need for this work not only because of unprecedented growth of the Church Sunday School but an attendance at 11:00 A. M. which on many occasions taxes the capacity of the Sanctuary. Then, too, Staten Island is seeing a massive public housing project, a great section of which is just across the street from the Church.

The total building project is made up of two units. One calls for the renovation and expansion of the present church building. This phase of the expansion program will feature a divided chancel in the Sanctuary, a baptismal pool and increased seating capacity of the church. The dining area will also be expanded and will include, in addition, spaces for offices and small meeting rooms.

The second unit calls for a Religious Education Annex. The work on this unit has been postponed until a later date, the blue prints having been drawn up and paid for. This phase when completed will give Shiloh Church a completely modern worship and religious education plant.

The members of the congregation are in the midst of a drive to raise an additional $10,000 between now and the date of dedication of the new building.

Our good wishes are extended to both pastor and people.

Since the issuance of the last A. M. E. Zion Quarterly Review death has visited many families in our denomination. Our mother, Mrs. Cora A. Bradley, passed to the Great Beyond January Third and was laid to rest on the Sixth. The floral offerings, telegrams, messages of sympathy and other deeds of kindness from all over the denomination will be long remembered. The number received made it impossible to acknowledge them so we are taking this mode of telling ministers and laymen all over the church how grateful we are. Especially do we wish to thank the staff of the Christian Education Department, headed by Dr. Eichelberger who sent out the notices of Mother's passing, the Metropolitan Church, Ridgewood, New Jersey, and many individual members of that church, the Governor of the State of Pennsylvania who, along with many of his Cabinet attended the rites and the membership of the local church and community at large.

The sad news of the passing of the Reverend W. M. Bascom, Montgomery, Alabama; the Reverend J. Wesley Ward, Jr. of Columbia, South Carolina, and the Reverend Dr. Edwin Kenney of Jones Tabernacle Church, Indianapolis, Indiana also has reached us. To each and all of these bereaved families we extend our deepest sympathies and pray God's consolation in the lonely hours of the present and future.

Extensive renovation of the Bedford Church has at last gotten underway. At the present time more than $500 has been expended in new furnishings with an added $600 to be spent for the painting of

the interior of the Sanctuary. Meanwhile other extensive repairs will be made, including the building of a new chimney, roofing repairs, etc. In all, it is expected that close to $2,000 will be spent before the work is completed. In great measure credit for the improvements (interior work will be a memorial to Cora A. Bradley) should go to the Governor of the State, Governor David L. Lawrence, who conceived the idea in conversations on his way back to Harrisburg.

We take note, too, of the passing of the Reverend L. W. McCoy of Portland, Oregon and the Reverend H. P. Lankford of San Francisco, Calif. One wonders how these vacant places will be filled. Recently, as well, the Reverend W. L. Yarborough under whom we were licensed to preach, passed away in Hendersonville, North Carolina. He was laid to rest in Altoona, Pennsylvania. Again a void exists which will be hard to fill.

THE NEW ST. PAUL A. M. E. ZION CHURCH DETROIT, MICHIGAN

Photos of the New St. Paul Church, Detroit have appeared in various publications of the denomination but none have done justice to that which one will find on the west side of this mammoth city of Detroit. Whether you are a member of the congregation or just of the denomination, a thrill of pride will be experienced when you visit this new property.

For many years we have looked upon Dr. Hilliard as one of our most loyal and conscientious workers in Zion's vineyard. In these days when so much stress is placed on personal gain it is refreshing to note one who places the denomination and church ahead of self.

First of all: the St. Paul minister (Dr. W. A. Hilliard) and congregation need to be congratulated for a pioneering adventure – entering a new section of the city before it has become over-churched or even before many of its prospective members have arrived. One can be assured that they are coming for this is happening daily. Then, too, pastor and people have not gone into this move without real thought. Since the church building itself was constructed in 1934 and the Educational building just seven years ago (1952) they can be

reasonably assured the building will not fall about their ears before the mortgage is liquidated. Of course, there will be repairs, for the mistake of all too many of us is to build or buy and then forget, but many of these changes are being done by members of the congregation.

Perhaps the greatest recommendation to the wisdom and hard business sense of pastor and trustees is the fact that the Board of Education of the City of Detroit would be glad to rent a part of the church's facilities. Immediately, one knows that by every standard the building passes inspection as few plants of like use can.

The Church building itself consists of most ample proportions. One enters a many-doored vestibule, tastefully appointed and inviting, to reach a Sanctuary seating, by conservative figures, 1200 persons (far in excess of 618 places being numbered on the main floor). To the right and left are large cloak rooms which could easily serve as small class rooms. To the rear of the Sanctuary one finds the Minister's room (for rest, meditation and robing), a chapel seating 50 persons for small weddings and worship as well as Junior Church, a Library, capable of shelving from 3,000-4,000 books with ample space for tables and chairs for readers. On the second floor is a large recreational hall – some 30 by 70 feet, which can be divided into areas by folding doors already in place. Still another room is located here utilized by the choirs for practice sessions. Wash rooms are found on every floor.

The immensity of the Social Hall in the basement is hard to conceive. At least 1000 people could be served at one time, if necessary. Flanked by rest rooms and wing rooms, useful in plays and other presentations, the hall could take care of any social event the church might wish to project.

The kitchen is one of the largest we have ever seen in a church. With its exhaust fans and two walk-in refrigerators, it has an auxiliary kitchen unit which opens from the main one. To the left of the kitchens is a large store room that could well be used for many other purposes. Two large cloak rooms are also found on this floor.

Above the main entrance to the building is located the parlour, which is as large as many small churches. Other small rooms are located off the balcony as well.

The new Educational Building is a Christian Educator's delight.

One is impressed with the adequate suite of offices, church secretary-clerk, minister, associate minister, trustees, Church Director of Christian Education and Age-group Directors. Each floor, as well, has its full compliment of rest rooms.

The first floor, besides the offices and rest rooms mentioned, has three single class rooms each the size of an ordinary school class room, capable of seating 80 persons in cases of necessity (chairs). This floor has as well a double room separated by folding doors.

The Second floor has five class rooms of public school size with one of these containing a smaller annex. Another double room, similar to the one described on the floor below is located on this floor as well.

When you visit Detroit, make it a point to go by the New St. Paul Church on the West Side, Dexter Blvd. and Lawrence. You will see your denomination at one point where we have arrived early with plenty to offer. The A. M. E. Zion Quarterly Review salutes both Minister and people.

NEW YORK, March 9 — Millions of Christians around the globe will participate in the 75th Anniversary of the World Day of Prayer during 1961, it was announced today by Mrs. William Sale Terrell of West Hartford, Conn., president of United Church Women, National Council of Churches.

At a briefing tea held today at the home of Mr. Dallas Sherman, New York City, plans for the anniversary year were outlined to the press, radio and television media by Mrs. Paul Moser, New York City, national chairman of World Day of Prayer. "Although the celebration will reach its climax on the first Friday in Lent, February 17, 1961, the anniversary will be observed all through the year," Mrs. Moser said.

World Day of Prayer is sponsored annually by United Church Women, a general department of the National Council of Churches of Christ in the U. S. A. This interdenominational organization is made up of more than 2,200 local and state councils of church women, representing some 12 to 15 million women in the Protestant and Orthodox churches in America.

World Day of Prayer has been held each year since 1887 as a means of uniting people of the world in a bond of prayer and Christian fellowship and to make an offering for interdenominational mission projects at home and abroad. There has been a steady growth of the

movement since its inception, until now there are more than 25,000 communities in the United States joining in the observance. The Day has extended to more than 145 areas on the six continents and islands of the world.

It is hoped that every Protestant and Orthodox church in the United States will participate in this jubilee observance, doubling the attendance and the enlistment in the world-wide prayer fellowship as well as doubling the offering on the anniversary Day.

The theme selected for 1961 is "Forward Through the Ages". Each year the worship service is written by a representative from a different country. The anniversary service was prepared by Miss Sue Weddell, Ocean Grove, New Jersey, formerly a staff member of the Division of Foreign Missions, the National Council of Churches.

An outstanding feature of the anniversary year will be a series of some forty Prayer Fellowships to be held with church women of the world. Five of these will be overseas and thirty-five in the United States and Canada. The purpose of these Prayer Fellowships, as outlined by Mrs. Moser, shall be to help the women of the churches:

> "speak together concerning the relevance and power of prayer for the work of God's people in the world today;
> share some Biblical study of God's action within history;
> consider the crucial problems of the particular geographic area;
> seek to discover God at work in the midst of these problems;
> propose some concerted effort of Christians toward their solution."

Dating from the first observance of World Day of Prayer, it became apparent that worshipping together and corporate prayer brought a desire to give. An offering was early made a part of the service. Today very substantial contributions toward the home and overseas work of the church are possible because of the caring and sacrificial giving on the part of those who observe the Day in every land. In the United States, United Church Women receive and (except for the costs of promotion and extension) transmit the offering equally to the Divisions of Home Missions and Foreign Missions of the National Council of Churches. The offering is allocated for interdenominational work with Indian Americans, low income farming communities and agricultural migrants in the United States, and overseas for developing Christian leadership through nine interdenominational colleges in the Orient, Christian literature for women

and children in other lands, and work with foreign students in the U. S. A. In addition to these on-going projects, the offering from 1961 will be used for two major projects, one in Alaska and one in Africa.

Plans for the 75th Anniversary of the World Day of Prayer are being formulated and carried out by the Committee of 75, named by Mrs. William Sale Terrell.

THE GENERAL CONFERENCE OF THE METHODIST CHURCH

The General Conference of the Methodist Church will convene in Denver, Colorado, April 27, 1960, the opening sessions of the oldest and mother group of Methodists of the Nation. It is interesting to note the major issues which will come before that body. We list them as they appear in that splendid magazine "Together April, 1960":

1. The report on the Jurisdictional system
2. The uniting of the Three Social Action Boards to form a new board (World Peace, Temperance, Social and Economic Relations)
3. World Peace and Disarmament
4. The Program of Overseas Methodism
5. The Church's Stand on temperance and tobacco
6. Ritual and Hymnal Studies
7. Marriage of Divorced persons
8. Future Ecumenical Participation
9. Separation of Church and State
10. The Local Church

For several years the late Editor (and then Bishop) James Clair Taylor attempted to make of the final issue of the A. M. E. Zion Quarterly Review a sort of workbook for the General Conference of Zion Methodism. We presume our approach to the matter has been so different that the venture these past 12 years (or, we should say, eight) has not been a gratifying success. Bishop Taylor raised certain issue which he deemed pertinent to the discussions of the Quadrennial meeting; we, in turn, have hoped that proposed legislation

would come in from the field and be presented through the pages of the Review.

We must confess that the approach has been disappointing for even though we do see that the magazine goes to every delegate of the Conference, it contains few resolutions for their early examination. Hardheaded, we still think this approach is the best. Arriving in Buffalo *cold*, so to speak, cannot bring superlative legislation either into or out of committee.

Furthermore, we reiterate, as we have so many times in the past, too little time is spent on where we expect to go and too much time is given to where we have been. For example: several days will be given over to reports of Bishops and General Officers. While during the four years little opportunity is had to hear the reports of our Bishops yet we all have a fairly good idea as to those who have done a good day's work. As far as the General Officers are concerned a report is made by them every six months either to Board of Bishops or Connectional Council. If there is need to tighten the scrutiny on these reports this could well be done and valuable time given over to where we hope to go in the years ahead.

If the above procedure appears too radical then this Editor would suggest Division sessions that more than one report could be heard at one and the same time. The mounting costs of General sessions should alarm all of us and there is no hope of relief for it is our candid opinion that sustentation, travel and even entertainment of the sessions will demand more and more money rather than even the desired leveling-off point.

At the 1956 sessions in Pittsburgh a common complaint was the lack of preaching services. Of course few realize that the General Conference now meets ONE WEEK LESS than it did a generation ago and this has been made necessary because of rising costs. ZION must come to a conclusion as to just what it is willing to pay for. A longer session will mean approximately $7,000 or more. If we translate that into added assessments on the local churches perhaps these complaints will not be so general.

EDITORIALS

AN AFRICAN BISHOP?

While this Editor recognizes that he has never made a trip to the Foreign field, has never made a close study of the work in that area and may stand a good opportunity of being way off in his conclusions but the time has come when he feels that the forth-coming General Conference must look at all areas of our work with a candid expression that may recognize our own basic short-comings or fallacies in procedure.

Recently, the Catholic Church (Roman), through Pope John appointed to its select group a Negro who was not only a first generation Christian convert but had come all the way from non-belief in Christian idealism to the point at which he is looked upon as being a worthy exponent of the Church at Rome.

For more than 75 years the A. M. E. Zion Church has had before it the matter of the election of a native son of Africa as a Bishop of the denomination. Over those selfsame years we have heard many reasons why this was not the thing to do, chief among them being the fear that such an election might create within the Foreign field (Africa) a cleavage which would be hard to heal. This Editor has wondered just how much of the responsibility for this fear rests with the Mother Church (the Church at Home), for it surely brings a reflection on all of us, if, after 80 odd years of mission endeavor, the basic Christian principles have not been taught sufficiently well to insure the subjugation of self for the good of the whole. Any church should be able to produce a leadership capable, in every field to man its work. When it fails to do so it confesses failure. The Review is not willing to confess this state of affairs, even if evidences of such a condition actually exist, rather, we would suggest that small doubt exists that the man capable of Episcopal leadership in Africa has been overlooked.

The Second World War taught many lessons, among them the precarious ties which link us to our young church abroad. The time may come when it may have to endure without our active aid and support, not to mention our leadership. If our Conferences in Africa can not now produce a man of Episcopal stature, we must set about seeing to it that this is done, and that without hesitation.

Our history has led us to believe that the A. M. E. Zion Church

has always been a champion of human rights and endeavor. Our age is one of massive self-assertion, both at home and abroad. This spirit we cannot ignore, nor should we have a desire to do so. The Democracy which we preach, for which we long, demands our action. The Christ for whom we live and whose precept we emulate calls for it.

The African Methodist Episcopal Zion Church does not live in a world alone. She is affected by every act of every man anywhere on our globe. She must live, too, with her own collective conscience, searching diligently for the right, regardless of the costs, even if the price is the loss of our whole mission enterprise. Beginning again is not such a grave crime but it does take pioneering spirits to undertake foundation laying.

THE BUDGET FOR CHRISTIAN EDUCATION

Conversations have been held recently to further evaluate and implement the work of one Department of the denomination of the Church, that of Christian Education. Again, this Editor dares to touch upon a subject which may not be overly popular.

For the past several years the denomination has been faced with the gigantic task of standardizing our schools and colleges. Recently, our efforts have been pointed to Livingstone College and Hood Theological Seminary that our chief institutions of Learning might exist in this highly competitive world. We have not only been in deep sympathy with the move but wherever possible have lent our aid.

We would have all to know that we are, at this point advocating not less but more support for our institutions, not only Livingstone College but those of our secondary school system worthy of that support. We are keenly aware of their desirability and in all cases we stand willing to serve them in any sense we can. From these institutions have come and will come the leadership of the denomination, without which they and us must surely die as denominational projects and as a denomination.

But beyond those college doors are others, thousands of others,

to whom we are merely paying lip service in a financial and a program sense. Any one who would deny this has but to look at the 12 thousand dollar budget (actually this sum is $10,000) and visualize just what can conceivably be done with the sum.

Several years ago this Editor estimated that somewhere in the A. M. E. Zion Church there are between 30,000 and 45,000 teenagers. If one-half of these (a high per centage) go on to college it means that for the others, 15,000 to 22,000, we are spending less than three-fourths of a cent per person each year.

When one considers that in our number are to be found some 25,000-50,000 children one wonders what can be done with them if we must take a part of the same $10,000 to enrich their church experience. We will pass over the adults of the congregations.

The strange thing is that we expect financial support, in time, from all these individuals. Were they to forget their denominational obligations the wheels would stop, no schools could operate, no bishops or general officers would receive salary, no pension service could be had, no foreign, or for that matter, home mission work would be carried on.

Perhaps the Home Division of the Christian Education Department needs a good lobbyist. Certainly, if we expect one of two things to happen we must pay more attention to those who go in and out of our church doors every Sunday.

Following General Conference there will be a clamoring to close or sell Dinwiddie and Atkinson properties. It always happens. Others will want their small stipend. And yet, utilized properly these properties could go a long way in caring for the needs and enriching the spiritual lives of boys and girls in their respective areas. But who cares if the boys and girls on the teeming streets of Louisville or Norfolk or Richmond or Portsmouth have a glimpse of the country, a chance to see God and nature working together? Who cares if a part of our Christian Responsibility can grasp a new interpretation of Jesus Christ? WELL, SOMEONE BETTER CARE.

LOOKING AHEAD IN BOOKS

WHAT SHALL WE SAY ABOUT ALCOHOL?

by Caradine R. Hooton

A New and Positive Approach for the Leader and Speaker

Caution for Families. *Help for the Helpless.*
Why Abstain from Alcohol? *What Can One Man Do?*

The eleven chapters in this book were written for the minister, teacher or any person called upon to preach or talk on the subject of temperance. WHAT SHALL WE SAY ABOUT ALCOHOL? provides the basic facts and information—"scriptural, scientific, and sociological supports for abstinence"—while avoiding the old temperance terminology which has lost its meaning today.

Dr. Hooton's approach to the problem of alcohol is a positive one. From this point of view, he is more interested in giving the basic reasons why temperance produces a richer and more effective Christian life than he is in advocating that the temperance speaker denounce the evils of strong drink. He shows why alcohol is the enemy of Christian personality, preventing, as it does, fulfillment. In addition, he takes a keen and critical look at the liquor industry today, presenting hard facts in answer to its propaganda.

The last chapter gives practical help in preparing temperance talks, lessons, and sermons.

Some of the other chapters from WHAT SHALL WE SAY ABOUT ALCOHOL? are: "The Church Has New Approaches," "Prayer and Drinking Problems," and "How Can We Work Together?"

ABOUT THE AUTHOR: Dr. Caradine H. Hooton has been General Secretary of the Methodist Board of Temperance since 1949, and has had wide experience in dealing with the problems of alcohol. He is a member of the International Committee on Alcohol Problems, International Committee for Prevention of Alcoholism, American Institute for Prevention of Alcoholism, and National Council of Churches Department of Social Welfare.

Dr. Hooton is well-known through the many sermons and articles he has contributed to various religious periodicals.

Published by Abingdon Press, April 11, 1960 128 Pages—$2.00
Library of Congress Catalog Card Number: 60-6931

RECEIVING GOD'S FULLNESS

by Wallace D. Chappell

Sermons on total and willing commitment to Christ's call

"From his fullness have we all received."—John 1:15 (R.S.V.)

Though God searches for man, man must be a willing participant if he wishes to receive the fullness of God. What is involved in becoming a willing participant is the subject of these sermons.

Wallace D. Chappell's twelve sermons discuss Christ and his call to discipleship, repentance, forgiveness, and conversion in a homey and colloquial manner. The second part of the book is devoted to the place of prayer, the Bible, the church, and Christian witness in daily living. In the last chapter Mr. Chappell calls the reader to a Christ-like attitude in all areas of life. Each sermon is firmly rooted in scripture and concludes with a prayer.

RECEIVING GOD'S FULLNESS is complete with illustrations which Mr. Chappell has gathered during his travels and during his ministry to small town churches.

THE SERMONS—His Coming; His Call; Wanting God; Repentance; Friendship With Christ; Prayer; The Bible; The Mind of Christ; Forgiveness; Witnessing; Conversion; The Church.

ABOUT THE AUTHOR: Wallace D. Chappell is a young Methodist minister who began his ministry on the Nolichuckey Circuit, Chuckey, Tennessee. In 1959 he moved to the Buchanan Street Methodist Church in Nashville. He has done extensive evangelistic work in the United States and in Europe and Asia. Mr. Chappell is a graduate of Birmingham Southern College and Chandler School of Theology. He has visited the Holy Land and some of the greatest preaching pulpits in England and Scotland.

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Library of Congress Catalog Card Number: 60-9196

MEETING THE TEST

by Walter L. Cook

Forty-four meditations for teen-agers

In MEETING THE TEST Walter L. Cook has written forty-four devotions to help young people cope with the tests that face them. He speaks in the teen-agers' own language about problems that are definitely theirs.

The meditations are divided into six parts. Each section has a verse of scripture as the theme of the devotions within the section. By this arrangement Mr. Cook seeks to aid the teen-ager in seeing the revelance of the Bible to his life and in seeing that Christianity is a source of inner strength. Each of the meditations themselves concludes with a prayer.

"Thinking Straight," the first section of MEETING THE TEST, has as its theme Phil. 4:8. The second part, "Aiming High," is based on Matt. 5:21-48. Other parts of the book and their scriptural references are: "Living Right", based on Gal. 5:22-23; "Doing Justly", with a theme from Isa. 1:15-17; "Keeping Happy", based on Matt. 5:1-11; and "Standing Fast", using Eph. 6:13-17 as its basis.

Some of the Meditations of MEETING THE TESTS: Tell Me Where the Goal Posts Are; The art of Pulling Yourself Together; You Might Start a Revolution; No Hiding Place; Walking into the Wind; Just Why You Are Here; How to Beat the Devil; Choose Your Weapons.

ABOUT THE AUTHOR: Walter L. Cook perhaps gets his knack of talking with the teen-ager from being the father of two sons, or from his experience as a camp counselor and part-time director of Christian education, or from his own enjoyment in planning hikes, camping trips, outdoor services, and the like for teen-agers. He is the author of MEDITATIONS FOR YOUTH, published by Abingdon press in 1958. His present position is that of Professor of Homiletics and Pastoral Relations and Director of Student Field Work, Bangor Theological Seminary. He has served pastorates in several churches in Maine.

Published by Abingdon Press, April 11, 1960 112 Pages—$1.75
Library of Congress Catalog Card Number: 60-6929

CREATIVE IMAGINATION IN PREACHING

by Webb B. Garrison

The essential first step in the creative process of preparing a sermon is that of finding ideas and insights. Yet the whole creation is packed with potential for revelation to the man who cultivates awareness and keeps one ear cocked for the sound of the divine whisper.

Convinced that creative awareness can be cultivated, Dr Webb Garrison seeks to show, in CREATIVE IMAGINATION IN PREACHING, practical ways of discovering God's glory through personal observation. He suggests methods to new insights through study of the Bible, through sympathetic meeting with people, and even through troubles and problems. He seeks to indicate how ministers can get ideas for sermons, how they can collect sermon illustrations and material, and how they can be expressive in their writing. Dr. Garrison also suggests how a notebook of ideas and materials can be kept and how ideas for future use may be constantly gathered.

"Precisely how any one of us succeeds in getting an original idea," Dr. Garrison writes, "I do not know. It is beyond my capacity to suggest where 'discovery' ceases and 'revelation' begins. Of this much, however, I am very certain: dialogue between God and man can proceed in many ways through a great variety of media. Skill in listening and observing can be cultivated in such fashion that everyday incidents lead to personal enlargement."

Some of the fifteen chapters are: How to Take the Drudgery Out of Sermon Preparation; Scripture's Lens Changes All Seeing; Think Yourself Out of Your Own Skin; New Frontiers in Your Study.

ABOUT THE AUTHOR: Dr. Webb Garrison is pastor of Roberts Park Methodist Church in Indianapolis, Indiana. He is the author of several previous books, including WHY YOU SAY IT, and has written articles and features for such magazines as TOGETHER, RELIGION IN LIFE, and BETTER HOMES AND GARDENS.

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Library of Congress Catalog Card Number: 60-9197

IN AUDIO-VISUAL AIDS

In conducting Leadership Education Schools throughout the denomination or participating in them time after time we have had leaders to say to us that their youth movement never seems to get off the ground. We could always point them to the major reasons but because there was no way of knowing individual problems we have always had a feeling of insufficiency by merely stating very often reasons can be traced to leadership and program.

While we still believe that these are our basic reasons it remained for an experiment of our own to bring us close up on the problem. We had formed in our own mind that come what may we would not allow the conference year to pass with no attempt to do something for the small number of youth in our rural church. The death (sudden) of our minister just two days after the rising of the annual conference intensified the need of formulating some type of total church program.

We discovered that in our little village we had just 10 teenagers. Since then, one has gone to the Marines, another has never been integrated in the group and a third is employed on most Sunday evenings. This left a potential of seven. Since then, another has returned to town placing our potential at eight.

The gratifying thing is two-fold – first, it does not take a large group to have a successful youth fellowship and, two, in the main, the young people have found a new interest and joy in their church work since organization.

We consider ourselves fortunate in having a President who can command respect of the young people themselves. Then, too, we have never left to chance the program for any given Sunday. In fact, we have been most careful to be guided by two principles, filling a need of the young people themselves and keeping a program planned so far in advance that we are never at a loss as to what to talk about.

Some of the topics which have been considered have been: Growing a Personality, Going Steady, You and Your Crowd, Inter-

cultural Relations, and in the offing is a study of the Methodist Church and eventually, our own branch of Methodism.

The group has tended to avoid the discussion of any subject in which there is little or no interest and yet we have recognized that progress in making a young person well-rounded must be the basic aim of any Sunday evening crowd. For that reason on the future listing are such topics as: Just Commenting, A Chum Chart Listing (From a Detroit Newspaper), What Young People Think The Church Should Teach, Those Ten Commandments for Teenagers, How To Rate Your Date, How and Why We Worship, Hosea and the Revelation of Love, Amos and His Plea For Justice, The Matter of Dress, You and Your Future, Teenage, U. S. A.

In putting over such a program we are leaning heavily on audio-visual aids. For example: there is a fine filmstrip on Going Steady. We have already shown that one, by the way. There was not too much commenting once it was over. In fact it was interesting to note that when some of the young people went home they departed from their normal habit of discussing with their parents the subject at hand. Going Steady, you see, ended on a note in which non approval was paramount. Then there was You and Your Crowd. That went down better but it is too early to see the results of that evening as yet.

We are working up to a showing of the filmstrip Hosea and the Revelation of Love. We hope, however, to create greater interest in the actual reading of the prophecy first.

Ahead too, will be the Kinescope, Teenage, U. S. A. We know that this will be well received as well as the one on The Christian and His Vocation.

Somewhere in this year's planning we expect to see Influencing for Good, a story of two "bad apples" who join a church youth group and eventually help the group discover the influence for good and for Christ right thinkers can have.